If you remember in part 1, I mentioned a hadeeth at the beginning of the article which said that the Eslaumic Ommuh/Nation will be afraid of death and fighting:

“No, you will be many that day, but you will be like the foam of a flood. Allauh will remove fear of you from the hearts of your enemies and will **cast** weakness (wuhn) **into your hearts.**” Someone asked: “O Messenger of Allauh, what is wuhn?” He said: “Love of the **world** and hatred of death.”

I need to explain that this weakness is actually **caused from a parasite** that is inside the heart.

Did We not open your breast for you

and relieve you of your burden

which [almost] broke your back?

Did We not exalt your name?

Gor'aun 91:1-4

"Did we not open your breast for you"
The hadeeth says that this was Jebreel who came to the Prophet, laid him down, and cut his chest open

"and relieve you of your burden"
It also says that the burden here was a worm/parasite! It was **extracted from his heart**, and that was when Jebreel said, "this (the parasite) is a **portion of Shuytaun/Satan** (Hazzon men ash-Shuytaun)

"which [almost] broke your back?"
The tafseer say that this sentence in Arabic, "Angaza Zahrak" is a term used by Arabs to imply that something weighs heavy on you. So the parasite was working against the

Prophet and giving him doubts in all matters because **thinking and reason actually take place in the heart!** (I have to explain this another time)

"Did We not exalt your name?"
Mainstream tafseer say that this refers to the name of the Prophet being mentioned together with Allauh, like saying, "Mohammad is the messenger of Allauh". **But why is this special?**

A Dujjaul can **call himself Allauh**, and so can millions of his supporters. A charlatan can have many followers, and call himself a **messenger or a prophet**. And what does this have to do with removing a parasite from the heart?

Also the correct and literal translation of the verse is, "Did we not exalt your **remembrance**". Some may argue that this refers to Allauh or the higher Maluks/Angels remembering the Prophet **after** the parasite had been removed. But what about Jebreel? Didn't he **remember** the Prophet **before** the parasite was removed? Does he not have a high rank and status?

You see, I believe it's saying that, **what** the Prophet **remembers** has been "**elevated**". In other words, he went from remembering the **Donyau** (Worldly matters), **to** the **higher worlds**

You may ask.
Am I not taking a leap or am I not jumping to conclusions?

No. In fact I actually read a hadeeth a long time ago which you may find interesting:

لَوْلَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى مَلَكُوتِ السَّمَاوَاتِ

If it were not for the devils circling around the hearts of the children of Adam, they would look upon the" kingdom/domain of the heavens".

- يَحُومُونَ (*yaḥūmūn*) literally: "to circle," "hover around," "swarm around".
- مَلَكُوت (*malakūt*) is stronger than just "kingdom"; it carries the sense of the unseen dominion, sovereignty, or inner reality of the heavens.

Source: Reported from Abu Hurairah and recorded by Abu Nu'aym al-Asbahani in *Ḥilyat al-Awliyā'* (2/267).

"devils circling around the hearts"

Why would the devils circle **around** the **heart**? Notice that there is a connection between the **heart** and seeing the **sky** kingdoms. So the devils seek to act as a **barrier** to prevent you from **observation**. And since there is a parasite in the heart, there must also be a role between this and the outer devils, that are preventing you from seeing the truth.

There is also this hadeeth:

The report you're referring to is attributed to Ali ibn Abi Talib and is usually quoted as:

> هَذِهِ النُّجُومُ الَّتِي فِي السَّمَاءِ مَدَائِنُ مِثْلُ الْمَدَائِنِ الَّتِي فِي الْأَرْضِ، مَرْبُوطَةٌ كُلُّ مَدِينَةٍ إِلَى عَمُودٍ مِنْ نُورٍ
>
> "These stars in the sky are cities like the cities on the earth; each city is connected to another by a pillar of light."

Sources: Mentioned in:

- Tafsir al-Qummi (2/218)
- Safinat al-Bihar (3/574) Al-islam.org +1

"are cities like the cities on the earth"

Notice the word **"like"**, in other words, the sky cities are more better and technologically advanced. So the one who can remember these places with his heart would slowly **prefer them over the Donyau**

This part is going to sound **very** strange

But before I continue, just remember that, the FAKE surgeons are the ones who live in the west, are rich, and live in the domain of Eblees who help/"help", sick people who were made sick by the same government, while making remarks behind their backs during surgery

Jebreel = **REAL** Surgeon of the heavens

"Whomever Allauh desires to guide, He **opens** his **breast** to Eslaum," **Gor'aun 6:125**

In part 1 of the article, I mentioned that Zohd means renouncing the Donyau and preferring the Aukherah. This is achieved by having enough white marks in the heart, and this is accomplished by doing good deeds. Also the Zauhed is given a light which is called Elm/Knowledge, which acts as a key to All Truth/Knowledge, and that this light is actually the Throne or Ursh of Allauh

I know i said that when the white marks are marked into the heart, they are spiritual/unseen, and can only be felt from the heart.

But the light of Elm/Knowledge however, I believe is PHYSICAL, and can be SEEN, and that this requires **advanced surgery** from Jebreel. In other words, this is the LAST STEP of Zohd.

But wouldn't meeting Jebreel break the laws of the test? Isn't the purpose of the test for the ghayb to remain unseen? Not necessarily. You see the Gor'aun says:

"The Mo'menoon are only those who have attained faith in Allauh and His Apostle and then **have no doubts**," 49:15

So they have Yugeen/Certainty, so there's no reason for certain things to remain unseen for them. This is also why in the hadeeth, the Malauekah were said to communicate with Loghmaun the wise one.

This is what Jebreel done to the Prophet:

Another version in Sahih Muslim includes similar wording:

> فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ، ثُمَّ اسْتَخْرَجَ الْقَلْبَ، ثُمَّ أُتِيَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ إِيمَانًا وَحِكْمَةً، فَغُسِلَ الْقَلْبُ، ثُمَّ حُشِيَ، ثُمَّ أُعِيدَ...

English translation

> "He split (my body) from the throat down to the lower chest, then extracted the heart. Then a golden basin filled with faith and wisdom was brought. The heart was washed, then filled, then returned..."

"The heart was washed, **then filled, (with wisdom and knowledge),** then returned"

That's right. I believe that Jebreel actually comes down and meets the Zauhed prior to his surgery. Why? To cause the light of Knowledge (Throne) to enter his heart and to stabilise it.

Hindu painting:

Some of you also claim that Ule/Ali was a lion, which is probably true as he was associated with Saturn, the Banee Esraueel, and he was called "the lion of Allauh". So the Hindu painting above may be a corrupt reference of him splitting the chest to extract the parasite.

In the video game series, God of War, the main character is called Kratos who is a very rageful individual and lacks wisdom while he was a Greek God. After destroying the Greek world, he travels to the Norse Realm, where he learns Wisdom, Self Control, and even grows a beard. Notice the scar on his high abdomen.

So does this mean we need to do surgery on ourselves to remove the heart parasite? Obviously it would be difficult to do that, and I don't want any of you to do something extreme, especially if you're a young lad reading this article.

But if you follow Zakah1 regularly, then there are tips he has given to weaken the parasites in your body, but always remember to be as safe as possible.

You see due to how extreme this surgery can be, I believe that it's not up to us to extract it. This is the job of Jebreel or the Olauma, especially the 2nd Wise Man or the 3rd.

And they only do it if you are a Zauhed. And if you're not a Zauhed, they would still do it, but only if it's needed, beause of the time or circumstance that the world is in.

I never mentioned this in part 1, but remember that in the heart are 2:

White mark = A Maluk guides you (gives you a good characteristic)

Black mark = A Shaytaun misguides you (gives you a bad characteristic)

So essentially doing good deeds will remove a shaytaun from your body one by one.
And if you follow Tazahhod in part 1, hundreds will be removed with ease
En'Shau'Allauh

When all Shayauteen are gone from the Zauhed, what remains is the one in his heart, which will be extracted through the surgery of Jebreel.